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608 name to the new-born child; a friend of the family may do so, but it is also often a traveller who happens to be in the village to whom this privilege is accorded. He will "name himself in the child" (ku titshula ka n̄wana). This fact will establish a special relation between this person and the child, a relation which bears some resemblance to that of a godfather to his godson. Once a year he will come and give "his name" (viz. the child) presents. When the child is able to travel, the mother will go with him to pay a visit to his "friend in name" (mabitoku-lobye).

553 4) A fourth way of naming new-born children is to choose a name having some connection with the *circumstances of the birth*. Should a child have seen the light when his mother was travelling, he will be called *Ndelen* viz. "on the way," "on the road;" should the birth have taken place under a tree, the name of that tree will be chosen, put in the locative case, and you will meet many Thongas called *Nkanyen* (under the terebinth), *Nkwakwen* (under the *Strychnos*), *Nkuwen* (under the fig-tree), etc.; or *Mpfulen* (in the rain), *Marumbin* (in the ruins), *Mawewe*, if the child is born during the war waged by the chief of that name, etc. When General Beyers was over-running Zoutpansberg with his commando, the Natives, admiring the swiftness of his movements, named many children after him (1).

551 The names of the Thongas are the same for the two sexes. There are only two which cannot be employed indiscriminately

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789 (1) In the case of *Isomumbo*, viz. if a woman has lost many children (see Part. I. Ch. II. 6), should she give birth to a new one, a name will be chosen which will protect the new-born infant against the fate of his elder brothers and sisters. I know a boy who was born under such circumstances. His grandfather *Shona* named him after himself in order to bring him good luck. The Rev. H. Guye, in an article entitled: "Des noms propres chez les Ba-Ronga" (*Bulletin de la Société Neuchâtoise de Géographie*, 1920) quotes an interesting instance of such a name. A boy was called *Nyamayobu*, viz. their meat. His elders had died and it was thought that they had been eaten by wizards. When this boy came into the world, his parents had abandoned all hope of keeping him alive and said: "It is their meat, the meat which the wizards will eat!" But they evidently thought that this name would be a protection to the child, perhaps because wizards would see that their evil tricks were known, and would fear to be discovered, if they killed it. Such names are called: "names of misery" (mabito ya bujwana, ya ku titsetja), as *Bisana* or *Bisalifu*, "the one who hiccoughs death:" wherever he utters his hiccoughs, he spreads death.

551 for girls and boys. *Nhuanin* is a girl's name, as it means "girl" and *Nwandjise* a boy's name as it means "boy" (1).

553 All these birth-names are abandoned later on, generally at the circumcision school, or at the age of puberty, in the clans where the custom of circumcising has disappeared; boys and girls then choose new names. Men and women who undergo initiation adopt a new name. So do those subjected to the treatment for possession; these take the name of their pretended possessor when he has made himself known. I refer the reader to Appendix II for further information regarding Thonga names.

845 *Premature Birth*. When a child is born prematurely and is very small and delicate, he is wrapped in the leaves of the castor-oil plant and put into a big pot, which is then exposed to the heat of the sun. This is a true incubator, and the treatment is said to be attended with success (Tobane).

845 *Protracted Births and Illegitimate Births*. There would seem to be no relation between these; but to the Thonga mind, on the contrary, a protracted and difficult birth proves that the child is not legitimate. This conviction is so strong that when a woman knows that the child which she is going to bear is not the son of her husband (nuna) but of a lover (mbuye), she will admit this secretly to the principal midwife, in order to spare herself the pains of a difficult birth, as it is taboo to bear a "child of adultery" hiding the fact: it would cause the mother untold suffering.

Therefore, if the delivery lasts too long, the midwife will begin to have doubts as to the legitimacy of the child. The first thing she will do is to send word to the husband. He knows what it means. He takes in his *shifado* (2) a little of his semen, mixes it with water in a shell of sala (the big round fruit of the *Strychnos*) and the woman drinks it. It may be that then the child will "feel his father," if the husband is really his father, and that this will bring the birth to a prompt conclusion; but

(1) I know of an exception to this rule. The son of the Mabota chief was named *Nhuanin*, a girl's name, in order to deceive the malignant powers which had killed his brothers and sisters.

(2) See Annotation 1 at the end of the volume in the collection of Latin notes written for medical men and ethnographers.

576 In addressing an elder person, it is not becoming to call him  
551 by his name. You will say to him: "Tatana," father, or  
"mamana," mother, as the case may be. Or you address him by  
the name of his father preceded by Nwa, if it is a man, Mi, if it  
is a woman. So Mboza was called Nwamasuluke, and Nsabula  
Migogwe. You may also say to a counsellor: "Ndjuna," to the chief:  
"Hosi," to the headman: "Numzana," to any grown-up man:  
"Wa-ka-Manyana," viz., man of such a clan, or descendant of  
such a man. Even speaking of an adult in the third person, you  
will not use his name but employ similar respectful expressions.  
576 After the birth of her first child, the mother is generally called after  
553 it, not so universally, however, as amongst the Ba-Sutho. So  
551 Magugu, the wife of Spoon, became Mamana wa Modjadju,  
especially when spoken of in the third person. The names which  
are the most taboo are those of the mother-in-law, and of the  
"woman bought with my oxen." Speaking of a deceased person,  
one puts before his name the expression "Matjuna," which  
corresponds to our: "late." In the Northern clans, the word  
shira, grave, is employed for "late".

576 The principle salutations are; Shawan: Be saluted, said by  
the arriving guest, to which you reply also: Shawan: Hamban:  
Good-bye or Salan: Remain, is said on leaving, and you answer:  
Famban: Go, or Famban kahle (Zulu): Go happily. Other greet-  
ings are employed only at certain times of the day: Avushen! a  
kind of locative, "at the dawn," equivalent to "Good morning."  
(Vusha means dawn). Hi nhlekanhi: It is midday! A dji pelen:  
or a dji hlwen: At sunset, properly: time when the sun sets.  
When retiring to sleep: Yettlelan (Ro.): Sleep! or sibaman (Dj.):  
lie on your belly; or hi ta pfushana: we shall say to each other,  
good morning to-morrow! A curious salutation addressed to  
people working is: A psi fen (Ro.): Let it die. Its origin is as  
follows. When a man had killed a large animal, a hippopotamus or  
an antelope, his companions are in the habit of saluting him thus,  
hoping to share the meat with him. Now it is said to anybody  
working in the fields; it then means: "Let your work die." The  
576 word "Nkosi," with which Natives salute white men, means  
609 Chief in Zulu. They lift up their hand when pronouncing it. It

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643 movement of amalgamation would probably not have taken place, and I think we may consider the clan life, as it is still met with amongst the Rongas, (who were never subject to the Ngoni chief), as the typical Bantu political state (1).

## B. THE LAUDATORY NAME OF THE CLANS AND TOTEMISM.

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101 Each clan is known by the name of the old chief who is believed to have been its original ancestor. So the Nkuna clan comes from Nkuna, who lived four or five hundred years ago, and left Zululand for the Bilen country. The Mazwaya clan descends from Mazwaya, grandfather of Masinga and ancestor of all the heads of the sub-clans, Makaneta, Hlewane, etc. This name is a kind of *family name* for all the members of the clan. In the course of time, when sub-clans begin to aspire to independence, the first ancestor tends to fall into oblivion and is supplanted by the ancestor of the sub-clan. This process is easily noticeable at the present moment in Nondwane, where Mboza, for instance, calls himself a Makaneta. He says: "I am wa ka Makaneta," — "a man of the Makaneta house;" but if he wants to be more precise, he will say: "I am a Mazwaya Makaneta." — "Shibongo a shi diwi," "the family name is never eaten, it is eternal!" (Mboza.)

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576 This old name is called *shibongo* from *ku bong*a, to laud, to praise. It is a *laudatory name*. It is used as such on two different occasions: 1) *When people salute each other*. A friend who meets Mboza on the road will say to him: "Shawan, Makaneta," "Good morning Makaneta!" But also: "Shawan Makhetshe!" (Makhetshe is the grandfather of Makaneta); or: "Shawan Mazwaya" or "Shawan Nwamasuluke." (Masuluke is the true father of Mboza.)

(1) The objection might be raised that, in former centuries, the celebrated Monomotapa founded a great kingdom. But what this exactly was, nobody knows. The descriptions of the chroniclers of those times are not very trustworthy, as we shall see from a quotation which will be made later on.

<sup>854</sup> 2) *To soothe babies.* Should Mboza's son cry, his nurse will say :  
<sup>551</sup> "Miyela, Makaneta nwa yindlu ya ntima," "Keep quiet Makaneta,  
<sup>618</sup> of the black hut." It may also happen that some one wishing  
to console himself in affliction will do the same. Notice these last  
words : "of the black hut." They mean : "You who belong to a  
village where the huts have had time to become black ; they have  
never been destroyed by enemies, as no enemy dares to attack  
your clan! So the roofs have blackened inside from the effects  
of the smoke and outside from those of the rain!" It is customary  
to add to the name of the ancestor words such as these, in order  
to flatter more highly the man you salute, or the baby you console.  
<sup>551</sup> Thus each clan has a *laudatory phrase* which is sometimes much  
<sup>618</sup> longer than the Makaneta one. Masinga is called "wa le hondjo-  
<sup>576</sup> sin," "the one who reigns over the red earth," (more fertile than  
the sand). The Matinanas or Ngomanes are lauded thus :  
"Nkandjetele wa ku woma, ku baleka minambyana" — "the one  
who tramples on a dry place, and rivers begin to flow," because  
he is so heavy, so powerful! (Compare p. 87.) A Ngomane  
man will address his paternal aunt with the same words, when  
offering her a present.

Here are some of the best known shibongo. Their meaning  
is sometimes unknown, as they often contain ancient and obsolete  
expressions :

*Hoñwana* : Nwahomu ya ntima nwa mu-Nondjwana, — The  
black ox of Nondjwana (or Nondwane).

*Shirindja* : Mudzunga ntima wa le dzungen, — Black South of  
the South ?

*Mpfumo* : Ba hlela misaba ba khabuta, — They winnow the  
sand ; they eat it. (The sand is so white in their country that  
it resembles mealies flour : they never lack food.)

*Libombo* : Libombo la Ndlopfu, — Elephant's face.

*Nkana* : Ba homu! Ba nyari! ya makhwiri, Nwashitjimba  
buraka, ba mahlwen ka ntima. — Those of the ox! Those of  
the buffalo, the buffalo with the large belly which rolls in the  
mud, the one with a black spot on the forehead!

*Rikotjo* : Ba Nyamasi, — Those of the nyamari tree.

*Khosa* : Ba ripanga ro sheka ba ntsindja, — Those of the keen

551 edged sword which "cuts" disputes brought to the capital. (The  
618 Khosa chiefs were reputed for their wisdom in deciding judicial  
576 or political matters.)

Hlabi: Ba Nhlabi ba ku bengwa, Nhlabi ya Makamu ya Mavuse  
ya nkoñwana, — The Hlabi who are hated, sons of Makamu, of  
Mavuse, of the calf (?)

Hlengwe: Shikobela sha Matsheme, Tshauke wa Matsheme  
(names of old chiefs).

551 Tembe: Mulao Ngolanyama madlaya a nga di, makhama a  
618 nga di, a dlayele bahloti: — Mulao (son of Tembe ?), the lion  
643 which kills and does not eat, the hawk which kills, it kills for  
576 the hunters, viz., it is so well fed itself, so rich that it can leave  
the meat for others. Such a sentence was pronounced in former  
times by subjects entering the royal kraal, crawling on their knees,  
when they wished to receive food from the chief.

Nhlangu: Ba ku hlomula fumo, ba renga ndlela: — Those  
who unsheath the sword in order to buy the road, (the right of  
passing through a foreign country) (I).

551 In addition to these laudatory phrases of clans, each individual  
has his own sentence or sentences by which he praises himself or  
by which others praise his qualities. They are specially common  
in the case of boys, but even girls possess them. In the case  
of chiefs, such praises are much longer. See for instance the  
praise of the Nkuna chief Muhlaba (Part III, Ch. III, III).

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171 If we cross the plain of the Sabi and reach the Drakensberg,  
we find that all the Pedi tribes dwelling together with the Thongas  
in the Leydenburg and Zoutpansberg district, possess laudatory

551 (1) This custom of praising the various tribes in such terms is so familiar to the  
609 Thongas that they have invented similar expressions for the white people. The  
Portuguese are: Ba ka nlofazmalo, — the Sons of Never mind, because they seem to  
the Natives to be somewhat careless or indifferent. The English are: Bana ba  
Nhluleki, a hluleka ku hleka, a tiba ku lwa, — the sons of the one who cannot,  
he cannot laugh, he knows how to fight! Perhaps Natives consider them, on the  
contrary, somewhat too earnest, too keen!

171 names which they also call *seboko*, the same word as *shibongo* ;  
 — but most of these names are names of animals, and are called by  
 the technical term *muthupu*, totem ; the animal is the emblem  
 000 or totem of the group. The Pedi clans are totemic. This  
 means that, not only do they glorify themselves by comparing  
 themselves with an animal and taking its name, but they think  
 that there is a mysterious vital connection between it and their social  
 group. I cannot give here all the facts I collected amongst them  
 on the subject. They were published in *Le Globe*, the organ of  
 the Geneva Geographical Society, Volume LXIII, under the  
 following title : *Le Totemisme chez les Thongas, les Pédis et les*  
*Vendas*. Let me merely mention the following details. The  
 Khahas of the Shiluvane valley have the small grey antelope, called  
 duyker, as totem. They salute each other in these words : "Goni!  
 Phudi!" Goni is probably the name of an old ancestor, the same  
 as Nkuna for the Ba-Nkuna ; but *phudi* means duyker. They  
 consider it taboo to make a *ntehe* of its skin for their children.  
 Some of them do not eat the flesh of that antelope, fearing that their  
 children would become idiotic, or be covered with boils. They will  
 not sit near a man of another clan who is handling the skin of a  
 duyker. The Mashilas (Sekukuni's people), who have the porcu-  
 pine as totem, say : "It is taboo even to tread on its dung ; the soles  
 of the feet would become sore." Many clans are afraid to kill the  
 animal which is their totem ; this is not a law enforced by the chiefs ;  
 the totem itself punishes them if they transgress it. However,  
 nowhere did I find the idea that they are descended from the totem.  
 They say : "The old people noticed that the flesh of such and such  
 an animal made the people of their clan ill ; so they proclaimed  
 it taboo." Amongst the Vendas, or at any rate amongst certain  
 Venda clans (Ba-Laudzi, Ba-Ngwe, Ba-Shidzibe) the totem is  
 connected with the ancestor-gods. At his death, each member  
 of the clan is transformed into the animal venerated by his clan  
 and joins his congeners in the sacred wood where they live.  
 618 Nothing of this kind is met with amongst the Thongas. The  
 531 Thonga clans are *atotemic*. Many men bear the name of animals,  
 1835 but this is merely a means of glorifying themselves ; there is no  
 taboo with regard to the flesh, skin, or dung of that animal. I have

551 come to this conclusion after a careful investigation. Here are  
618 the only facts that I have discovered which may be said to  
522 be connected with totemic customs.

The first is that the shibongo sometimes gives an opportunity for more or less witty jokes. There is, near Rikatla, a clan called Shibindji. Shibindji means liver. When a man of this group meets with others who eat liver, they say to him: "Come along, we are going to run this skewer through you and roast you!" Another clan is the Ntcheko; this word means a tumbler or a small calabash with an elongated handle used for drinking purposes (p. 50). At the bukanye time, when everyone is getting these calabashes ready for the feast, they say: "Alas! poor creatures that we are! People are going to carry us from one end of the country to the other, to dip us into their pots and drink out of us!" And so on. This is not totemism. I have however met with four more facts which must be mentioned, and which are very interesting.

618 1) In the neighbourhood of Pietersburg a Thonga who belongs  
551 to the Rikotcho clan, but whose shibongo is *Nwangwenya*, the son  
177 of the crocodile, is said to "dance the crocodile" (*tshina ngwenya*). These Thonga words are the expression used by the Pedis to indicate their totemic customs, (*ho bina kwena*), not that there is any special dance or song performed in honour of the sacred animal; this may have been the case formerly, but is not so now.

618 2) The laudatory name of the Nkuna clan is also said to be a  
551 *ntshupu*, though it does not imply any taboo. This word, which is  
177 unknown in other parts of Thongaland, corresponds to the Pedi *muthupu*, which indicates totemic animals. The Nkuna men like to be saluted by these words: "Nkuna! Homu (ox)! Nyari (buffalo)!" There are a number of Pedi tribes who "dance to the buffalo." Mankhelu assured me that, as the Nkunas have the same totem as these tribes, they have a common origin, and have come from the same place in Zululand. This assertion is so evidently erroneous that he could not maintain it. The old man had not the slightest idea of historical accuracy: he had only unconsciously drawn the conclusion of a common origin from a similarity of totem. Moreover, in his set of divinatory bones, he used to represent his own tribe by a small piece of ox bone, just in

618 the same way as Pedi diviners do for their various tribes, represent-  
 551 ing them by the astragalus of their totems.

177 As regards these two incidents, they are easily explained by  
 the influence of the Sutho tribes amongst which these Thongas  
 have been living for a long time. Nothing of the kind is met  
 with amongst the Thongas who have remained in their own  
 country, and Maaghe, the Pedi-Khaha chief, assured me that  
 this appellation of the Nkunas, Nyari, buffalo, is modern and  
 borrowed from the Pedis. The Nkunas do not observe any taboo  
 in connexion with the ox, and this shows that their totemic  
 custom is a mere external imitation of that of the Suthos. These  
 two instances might be called cases of *secondary or adopted totemism*.  
 618 Considering only the Thongas as compared with the Pedis, we  
 551 might be tempted to conclude that the Thongas had preserved  
 178 the old Bantu custom of naming themselves after their ancestor ;  
 just as the Thongas used to add to that name other laudatory  
 expressions, we might suppose that the Pedi tribes had adopted  
 names of animals to glorify themselves ; in the course of time,  
 the essentially totemic fears and taboos may have been intro-  
 duced into the customs, owing to the importance given to the  
 shibongo. This would be a rationalistic explanation of totemism.  
*A priori* it could not be said to be impossible. Though totemism  
 appears to be a very old custom of humanity, it is not necessary,  
*per se*, that the Bantu tribes should have all passed through that  
 phase of primitive belief.

618 3) I must, however, mention a third instance which shows  
 539 that this notion of a community of life between an animal and  
 178 a human group must have existed also amongst the ancient  
 Thongas. There are, in their folklore, tales which seem to have  
 been inspired by such old ideas now lost, especially the tale  
 of Titishan, which I have published in "*Les chants et contes  
 des Ba-Ronga*," page 253. A girl named Titishan marries a  
 man. When she goes to her husband's home, she asks her  
 parents to give her their cat. They refuse, saying : "You know  
 that our life is attached to it." She insists, and they at last  
 consent. She shuts the animal up in a place where nobody  
 sees it. Her husband even ignores its existence. One day,

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351 The name of the chief is sacred in so far as it is generally used in oaths. When asked to swear, a Nondwane man will say : "Maphunga!" (1)

## II. The Regalia.

643 Kings everywhere like to adorn themselves with specially imposing objects, insignia of their office, which differentiate them from their subjects. The Thonga chiefs have no peculiar crown — the shidlodlo belonging to all adults (p. 129)—, no special garment, no sceptre and no throne. We sometimes translate by the word throne *shilubelo* viz., the place where one *luba*, pays the tax; but this is only a hut smaller than the others and subjects can also possess it. (See page 313). However there are, in some of these small kingdoms, royal objects which may be called regalia (*bukosi bya hosi*).

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301 Amongst the Nkunas, the chief possesses a large copper bracelet called *ritlatla*, which was bought a very long time ago, in Lourenço Marques, by the Nkuna clan in exchange for tusks of elephants, says Mankhelu. According to others, the *ritlatla* was made in old times by Natives from the copper, or perhaps from the gold dug by them. The *ritlatla* was in the hands of the elder branch of the Nkuna clan; Hoshana was its headman, but he had fled into the Nwamba country during the troubled period of 1855 to 1860. When he died, his people brought the *ritlatla* to the chief Shiluvane who belonged to a younger branch, thinking that, at his death, the *ritlatla* together with the chieftainship would be given back to

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681 (1) Kidd, in his *Kafir Socialism*, has asserted that Bantu chiefs are very jealous and kill their subjects when they become too rich and thus overshadow them. This may be the case in other tribes or when a military government has taken the place of the old patriarchal system. Amongst the Thongas it is not true. My informants could not quote a single instance of a murder committed by a chief for that reason alone. I heard of Shiluvane killing a subject called Muhlhluni who had acquired too much power; but Muhlhluni had declared that he wanted to usurp the chieftainship; so it was a case of high treason! A rich *nduna*, in the territory of Nhandja (Nondwane), was also killed and his oxen taken by the chief because he had tried to abduct one of the chief's wives. But many headmen had as many oxen as Maphunga and were not troubled by him on that account: "Why should he hate them? They could not harm him, as he was protected by the supernatural powers, and they brought him all the more beer as they had plenty of wives and consequently of meals!"

APPENDIX II (See p. 40)

*On Thonga names, nicknames and surnames.*

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As an illustration of the way in which the Thongas change their names, I give the story of those of Mboza and Elias.

Mbozu was called at his birth "Mulamule," after his paternal uncle. The whole name was, in Zulu: "Mulamula nkwinzi izilwako," viz., "the man who calms the bull which fights." At about the age of sixteen, he changed it to Mahubula. At that time he was trying to collect divinatorial bones in order to become a diviner. He had called one of these bones "Hubula," and after that his comrades began to apply the name to him. He was seized by the "folly of gods." (Part. VI). When he was cured of this pretended possession, the spirit which made itself known called itself Mboza. This was the name of a man of his village, his own nephew, who had gone to Johannesburg and had died there. When he became a Christian, and was baptised, Mboza kept his name. Most of the Natives like to take another name on that occasion, the name of a disciple or of a prophet. We are not very ready to comply with their wish, as we have already too many Daniels, Jonas and Petros, and Mboza probably yielded to this argument.

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Elias was called "Shifenyi" on the day of his birth, after a man who happened to pass through the village. This visitor was a kind of beggar who used to follow people carrying food to the chief, hoping to get something to eat. The child was of a good family, but they gave him the name of this low and despised individual, a truly democratic act! When he was older, one of his friends said to him: "Your name does not suit you. Call yourself *Spoon*." He adopted the new appellation, and the women of his village used to make fun of him saying: "Come along, we will distribute the food with this spoon!" When baptised a Christian he became Elias, a somewhat onerous name, especially as our Elias is not as strong and perfect as a prophet ought to be... But Natives never shrink from assuming great names. They always feel themselves equal to them!

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The names adopted at puberty by boys are very often European ones. There are scores of Jims, Sams, Bobs, etc. They also adopt as names European words or words of European origin, as: *Spoon*, *Nglazi* (glass) *Komits'hi* (cup), *Djass* (jacket), *Fulitshi* (forage), *Fifteen*, etc.

551 The really Native names very often begin with the prefix *mu* which is the personal singular prefix, (Musongi, Muzila, Mungutana, Mukentshe), or *Nwa* conveying the idea of "son of" (Nwamitwa, Nwamashwele Nwatjubula), or *Nya* used in the same sense, (Nyakubasa, Nyanise, Nyathi, probably of Zulu origin), or *Ma* which is also a personal prefix, (Marabe, Matende, Mathandana, Makhangala, Makasana, etc.). The prefix *Mi* means "daughter of," and is frequently met with (Misilana, Mintlohen, Mindinyana, etc.). As a rule it is employed only in names of women.

The prefix *Shi* which generally denotes things, objects, and has a neuter significance, is very often found in Ronga names. It is also a diminutive prefix, especially when the word ends in *ana*. So Shiribyana, a very common name, means a small stone (ribye); Shigidana, Shirombe, Shindjubi, etc. belong to the same class.

551 Some very curious names begin with the prefix *ba*, the pronoun of the third person plural. These are common amongst girls, generally of Chopi origin, who were slaves of the important Native women of Lourenço Marques and sold by them as concubines. For instance Bamuyeyisa means "they defy her," Bamusonda (Zulu), "they hate her," Batjhamahayena "they gossip about her," etc. In calling themselves by these names the girls express their bitterness.

551 But a great number of names have no prefix at all and often no meaning.

Nicknames are frequent amongst the Thongas and often entirely supplant the regular name. There was in Rikatla an old Mbekwa whom everyone called Nxoko. On inquiring into the origin of this curious name I was told the following story. One day Mbekwa was very happy and expressed his contentment by the exclamation; "Nxoko" (x here denotes a peculiar click of the tongue against the cheek). This interjection was received with favour and he employed it henceforth to manifest his pleasure on other occasions. He even made a regular verb of it, saying: "I go to nxokela in such and such a place," viz. "to enjoy myself there." The word was so fascinating that he was named after it, and I should not be surprised if it were incorporated into the current language, which is enriched every day by new descriptive adverbs like nxoko. (See my Thonga Grammar, p. 84 and Vol. II.)

551 Nicknames are more especially applied to white people, as Natives fail to catch their true names. These are very cleverly chosen, being often a verbal description of the chief physical or mental characteristic

<sup>551</sup>  
609 of the white man. M. Torre do Valle has given a list of nicknames of the merchants and other inhabitants of Lourenço Marques in his *Diccionario Shironga-Portuguez*. It is well worth consulting, and the only thing wanting is a photograph of the white man and an explanation of the name; it would be a splendid illustration of Native wit!

<sup>551</sup>  
<sup>576</sup>  
618 So far we have spoken only of *personal* names and nicknames. But, beside these, every man possesses his clan name, or surname, viz., the name of the first of his known ancestors. Grown up men prefer being addressed by this name, which is *shibongo*, viz: the name by which they are "glorified." This subject is treated in Part III (p. 360).

#### APPENDIX III (See p. 98)

##### *Unnatural Vice in the Johannesburg Compounds.*

<sup>838</sup>  
<sup>548</sup>  
588 In January 1915 one of my colleagues passing near one of the Johannesburg Compounds, saw a big company of Natives singing and walking in the direction of another Compound where a great dance was taking place. Amongst them there were a number of women. My colleague asked his Native evangelist how it was possible that so many women should be walking about in that part of the world, where the feminine element is very small. The man told him: "They are not women! They are *tinkhontshana*, boys who have placed on their chests the breasts of women carved in wood, and who are going to the dance in order to play the part of women. To-night when they return to their dormitories, their 'husbands' will have to give them 10/, and only on that condition will the *tinkhontshana* remove their breasts and comply with the desire of their husbands." I sent for this evangelist who knew everything about the inner life of the Compounds and asked him about it; this is the information I received:

Unnatural vice (*bukhontshana*) has become a regular institution in the Compounds. The word *nkhontshana* seems to come from the Ngoni, a Zulu dialect spoken in the Limpopo plain. The *nkhontshana* is the boy used by another man to satisfy his lust, and the man is called his *nina*, husband. When a gang of new workers arrives in a Compound, the Native *induna*, who has the supervision of the Compound, and the Native policemen, who have their rooms at the